

Foreign Missions of the Methodist Episcopal Church

1906 Marks of Progress 1906



The year 1906 closed with many missionaries and foreign visitors assembled in Bareilly, where William Butler planted the mission in 1856. The JUBILEE of Methodist Missions in Southern Asia was there celebrated. **India** At one of the meetings the visitors were thrilled at the sight of 523 recently converted Hindus from adjoining territory, gathered together to receive baptism at the hands of their foreign friends.

The Jubilee statistics show that after fifty years there were in Southern Asian Methodism (including India, Malaysia, and the Philippines) 132,463 members and probationers, which, with the more than 57,000 baptized children, made the total Methodist community number more than 190,000. During this fiftieth year alone there had been nearly 19,000 baptized. The 1,519 schools of all grades, with their 41,759 pupils, and the 3,441 Sabbath schools, with their 149,279 scholars, showed what Methodism had accomplished in educational work, secular and religious, in fifty years. With the 349 foreign missionaries there were associated in this Jubilee year 4,972 native Christian workers. At the end of fifty years there were 350 Methodist churches and 394 parsonages, the value of which, with the other mission property, amounted to millions of dollars.

The most noteworthy feature of the work in India for the year was the spread of the revival spirit which animated almost every Conference and presiding elder's district in the field. From the revival on one circuit in North India 544 baptisms had resulted before the end of the year. Concerning the workers of another district, the presiding elder stated that a number were so transformed as to be scarcely recognizable. At the summer school of one of the districts of the Northwest India Conference a revival began which spread to the boys and girls of the boarding schools in the city where the summer school was going on. The presiding elder said: "What might be called a tornado of grace fairly swept nearly all the boys and girls of the boarding school into the kingdom in two nights."

The devotion of the Indian Christians is evinced by the report which was made at the Jubilee with regard to the offerings of the native Christians. This report showed that without counting the grants made by the British Government or the collections received outside of India, the Jubilee contributions amounted to

Rs. 136,964, or \$45,655. This means a contribution of about thirty cents a member from these people, most of whom exist in a condition of poverty of which the people in Western lands know almost nothing.

An unusual incident occurred during the year in the Bijnor District, NORTH INDIA CONFERENCE. One of our Methodist native preachers was invited by the Mohammedans of his vicinity to occupy the "mimber" or pulpit in a Mohammedan mosque, a privilege which is almost universally reserved for maulvis, the Mohammedan priests or holy men. The invitation was the result of a controversial pamphlet which the minister had written against the religious movement known as the Arya Somaj, with whose leaders the Mohammedans also had a controversy.

The number of villages and settlements in the Moradabad District in which Methodist Christians were living in 1906 exceeded 1,200, and Methodist Christian workers are said to have been working regularly in 400 other villages in that district. The Christian community of that district alone numbers 15,000 people. The presiding elder of the district reports that idolatry is rapidly vanishing, ninety-six shrines having been destroyed in 1906. The attitude of many Hindu teachers in this region is expressed in the words of one who said, when referring to a sermon by a Methodist preacher: "The theme of the preacher was the incarnation and deeds of the Christian Avatar (Saviour) and not the abuse of our gods."

The work among the servant classes has become one of the especially successful lines of work at Allahabad, in the NORTHWEST INDIA CONFERENCE. There are several thousands of this class in Allahabad, and they have been found a most accessible class in which to work.

The year 1906 brought Meerut District an unprecedented number of inquirers among the higher castes and classes. Several have been baptized, but timidity has kept most of them from crossing this Rubicon. One man baptized was the head of the civil government in what would correspond with a township in the homeland, though in India such a territory would have a population of well-nigh a quarter of a million. He has put two of his stepsons into the Methodist boarding school.

At Bidar, the only station in the SOUTH INDIA CONFERENCE where we have medical missionary work, a dispensary was erected during the year. At this center plans have been consummated for the opening of Christian boarding schools for boys and girls. So deep is the interest among the Christians about this mission station that ordinary day laborers have been putting forth great efforts to win their neighbors for Christ.

The Baldwin Boys' High School, in Bangalore, had an especially prosperous year. The enrollment reached 183, of whom 83 were boarders. The rapid increase in the number of boarders made necessary the erection of an additional building.

The name of the Kathiawad District appears in the minutes of BOMBAY CONFERENCE this year for the first time. This work covers the western

peninsula for which it is named, and is a result of the expansion of the work in Gujarat. But six years have passed since the Rev. William E. Robbins and the Rev. D. O. Fox baptized the first converts in this region. The work has advanced so rapidly that it was set off as a separate presiding elder's district at the beginning of the year.

The unique English-speaking work comprised in the Bombay District has reached a remarkable financial condition. The Bowen Church, in Bombay, and the congregation at Igatpuri, besides three other smaller churches, are practically self-supporting, and the whole district is nearly independent financially. Furthermore, there is a considerable amount of mission work being carried on among the natives in and around Bombay, entirely at the expense of the members of the English-speaking congregations.

The Gujarat District, where a great mass movement has been in progress for the last few years, continued its phenomenal work during 1906. Upwards of 2,600 baptisms were reported for the year, the largest number in the history of the district in any year except 1901, when baptism was resumed after two years cessation, due to famine. In spite of the tremendous mortality list of 1,123 in the baptized community, the number of baptized Methodists has reached 18,000, with several thousands more awaiting baptism. The Florence B. Nicholson Memorial School of Theology was dedicated early in the year at Baroda, and the regular theological school was opened with a class of fifteen in November. This is the second school of theology to be opened by the Methodist Episcopal Church in India, and the first in the western part of the country.

Beginning early in February unusual religious awakenings took place in three of the central stations of the Jabalpur District, **CENTRAL PROVINCES MISSION CONFERENCE**, namely, Jabalpur, Khandwa, and Narsinghpur.

The Sironcha Circuit, of the Godavery District, showed a remarkable increase in the contributions by natives. The use of the tithing system resulted in the doubling of collections in one year, meaning a tenfold increase over the contributions of three years ago.

During the year a high school department was added to the Hardwicke Christian Boys' School, in Narsinghpur, and the doors of the institution were thrown open to non-Christians, with the result that eighty-five Hindus and Mohammedans have been enrolled, all of whom are receiving systematic teaching in the New Testament. The 200 students of this school are taught in five languages—Urdu, Hindi, Persian, Sanscrit, and English.

The Tirhoot District, **BENGAL CONFERENCE**, has been enlarged by the taking over of a new circuit, which, for financial reasons, had been abandoned by another mission. The Methodist workers found 250 Christians on the circuit. They state that the addition of this new territory to the Bengal Conference brings with it the responsibility for 1,000,000 more unevangelized people.

In spite of depleted missionary forces, work has been continued successfully among Burmese, Chinese, Tamils, and Telugus in the various mission centers of **BURMA MISSION CONFERENCE**. In connection with the Burmese work a new school was opened at Dabein.

The better organization of the Burmese Church has been aided by the publication in Burmese of a handbook of the doctrine and polity of the Methodist Episcopal Church. This book contains translations of certain sections of the Discipline of 1904. Burmese Methodism is also at work on the publication of a new hymnal, containing one hundred religious songs.



One of the striking features of the work in the MALAY PENINSULA was the discovery and promotion of what is said to be an anti-opium remedy. A jungle leaf was found which acted as a "specific" remedy against opium, and a young Chinese connected with the Methodist Mission in Kuala Lumpur, secured a large amount of the leaves, which were dried, boiled, and given out as medicine to opium smokers. What seemed to be cures were effected and the demand for the medicine increased so rapidly that it was impossible for the missionary and native Christian forces to cope with the situation. Within two months the remedy was in use all over the Malay Peninsula and at Singapore and Penang and requests had been received by the missionaries even from Java and Sumatra. In the first two months of this work nearly 30,000 applicants had asked for the medicine, and hundreds testified as being cured. At the Methodist Mission Hall the preachers and young men worked almost night and day, and three preaching services were held each day, so that the applicants for the anti-opium medicine were given healing truths for their souls.

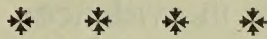
Malaysia The largest single enterprise carried forward by the Methodist Mission in Malaysia is the remarkable educational institution, the Anglo-Chinese School, at Singapore. This year the work occupied the time and energy of five men and four women missionaries, in addition to the large staff of other teachers. The enrollment reached the 1,000 mark during the year.

Our mission in JAVA, though but one and a half years old, has already passed the experimental stage, and is a most gratifying success. The Moham-
medanism of the Malays is less obstinate there, and many of them are found among the 188 members and probationers reported, the other members being Chinese. Two day schools report a total enrollment of 255 pupils. The United States Consul General at Singapore while on a vacation visit to Java had an opportunity to see the work of American Methodism there, and he speaks very highly of its progress.

NORTH BORNEO was without a missionary during the year, owing to the absence on furlough of the Rev. and Mrs. J. M. Hoover. The school at Sibuluan and the various preaching appointments were kept up under the care of faithful native workers. The colony has students preparing for the ministry in the training school at Singapore.

At the Annual Conference of 1906 Mr. C. M. Worthington was appointed to WEST BORNEO, with instructions to open a school in Pontianak. The Dutch authorities made no objection to this plan, but their law forbids the

establishment of religious work without reference to government. Application for permission has been duly made. Meanwhile the school at Pontianak reports an attendance of eighty pupils. At Singkawang a Chinese druggist holds a Methodist local preacher's license, but lacks the government's authority to use it.



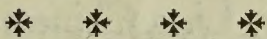
The marvellous growth of the work in this mission is shown by the fact that the missionaries on the field have exceeded their limit in receiving new members, in

Philippine Islands

that they cannot care adequately for those whose names are already on the rolls. From 12,866 members and probationers in 1905, the membership increased to 16,133 in 1906. At the Conference in March, 1907, the membership passed beyond 20,000.

Self-support is a growing feature of the work. Three of the native preachers on the Manila District in 1906 received all of their support from their circuits, and most of the others received a large part of their living from the field. Every circuit on the district contributed something for its preacher, although the people are very poor.

The new Central Church (American) in Manila was completed at a cost of about \$12,000. It is a beautiful structure of cement blocks that give the appearance of rough-faced stone. It is an ornament to our work and will meet the need of the American population. Work was begun on the new Knox Memorial Filipino Church of Manila. This will be a large and commodious structure.



According to Bishop Bashford, the most striking fact in modern history is the awakening of China during the last five years. Dr. Arthur Smith thinks that

China

China in respect to her attitude toward modern civilization has been making progress in the last few years at a faster comparative rate than any other nation upon the face of the globe. Sir Robert Hart, the ablest Englishman in China, says that Dr. Smith's view is substantially correct, and that "China's only hope in the present crisis is such a revival of Christianity among Western nations as shall lead them to evangelize the empire." Among the numerous changes which characterize this progress of China are the extension of the postal system, educational reform, and the establishment of thousands of schools in which Western learning is introduced, the outgoing of large numbers of young Chinese to Japan, Europe, and America for study in modern universities, the increase in the railroads and telegraphs, and the spread of the English language. The viceroy of the Hupeh and Hunan Provinces, Chang Chih Tung, issued a decree that among the 58,000,000 people over whom he rules, the New Testament henceforth shall be taught side by side with the Confucian classics. It is said that during the last year 10,000 temples have been turned into schools, preparatory, normal, police, and agricultural—while others have been fitted up for hospitals. Colleges, naval, military, medical, scientific, and other kinds, are being opened at an incredible rate. The instructors are mostly Japanese,

though all nationalities are employed. The army and navy have been increased and improved. Not only is there strong public sentiment against foot-binding, but laws forbid the continuance of the custom. The government has opened public lecture halls all over the country, equipped with competent teachers, maps, charts, and pictures. Millions of pages of printed matter, including tracts and books on the need of reform, are everywhere in evidence.

Such striking development has inevitably been felt by the missionaries. All over the empire schools have been crowded and the applications for admission have far surpassed the ability and equipment of our teaching force to provide for those who would enroll. Almost without exception our evangelistic and medical workers have found a greater readiness on the part of the people to receive the message. Requests that missionaries or native pastors should begin work in practically untouched communities have greatly increased in number.

The North China Conference, at its session for 1906, reported an increase for the year of 12 per cent in the number of baptized Christians. Six schools have been added to the number conducted by the mission. The enrollment in the schools increased nearly 50 per cent. The increase in gifts for self-support by the churches of North China was over 25 per cent for the year.

Taft Hall, the largest addition to the noble group of buildings that comprise Peking University, was completed. Sixty students of the university, members of the Student Volunteer Band of that institution, who have purposed to give their lives to Christian work, spent the summer in evangelistic work in the cities and towns of North China, with splendid results, both in their own spiritual upbuilding and in the spreading of the good news among their heathen fellow-countrymen.

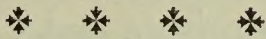
A notable revival occurred at Nanking, Central China, in May. It began with the union meetings led by Mr. Li, a Chinese evangelist. The end of the union effort marked the beginning of a series of public meetings at Nanking University, which continued four weeks, with intense interest, resulting in a notable religious awakening among the students both of the university and of the Girls' School. These university meetings were carried on by the Chinese with very little counsel on the part of the missionaries. The Chinese did the personal work, conducted the daily prayer meeting and the classes for the instruction of inquirers and young converts.

The Rev. G. W. Verity, of Taianfu, Shantung Province, writes: "My heart is thrilled as I see what God is doing in this great land. Doors opened everywhere and inquiries by the dozens where there were units a few years ago. The Chinese are far exceeding our expectations in the Centennial Contribution. Numbers of places where there are fifteen or twenty inquirers are begging to have a day school opened at a cost of only \$25 (gold) per year (of which often they will pay half), so the teacher can teach them the Bible, too. In a few years these little places will develop into churches."

A very serious riot developed at Nanchang, in Central China, in the last of February, resulting in the death of six Roman Catholic priests and two Plymouth Brethren missionaries. Through timely aid on the part of the Chinese officials all Methodist workers escaped the fury of the mob.

The large new hospital at Chentu, West China, and the Alden Speare Memorial Hospital, at Yenping, in the Foochow Conference, were completed.

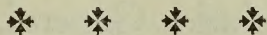
The year ended with deplorable famine conditions existing in large parts of Kiangsu and Anhui Provinces, and with the very urgent necessity for immediate aid from the Christian nations of the West if lives in jeopardy, even into the millions in number, were to be saved.



The Rev. William B. Scranton, M.D., Superintendent of the Korea Mission Conference, says: "The growth of the church in Korea cannot be likened to anything but the spreading of a prairie fire, and without exaggeration it is developing a like force. Everything must shortly go before its power and onset. Our church at home seems unable to appreciate the conditions in the midst of which missionaries are working in the far East, and in fact, all over Asia; but a few figures will briefly tell the story of the work in Korea, or at least give some idea of it. In October, 1905, we had a joint District Conference. At that time our total membership and following for the three districts—Seoul, South Korea, and West Korea—were only 9,974. Thirteen months later our numbers stand at 19,450. More than doubled. This is the story for the south alone. The north also has its own story of marvelous growth to relate. Here in the south we have day schools starting up all over our work, beginning at their own instigation and supported by their individual struggles. We now have forty schools, with sixty teachers, and a total of nearly 1,500 scholars. Whole villages turn to Christ and the Christian church, almost in a day, casting away their idols and heathen practices and humbling themselves as truly in the sight of God as did the Ninevites of old, beseeching Him to have mercy on their afflicted land."

In the Pyongyang District, one of the northern districts, during the year the membership increased 100 per cent, and the contributions for the support of the work increased over 400 per cent. On a single circuit in Pyongyang District, eight new churches were secured, while others were repaired and otherwise improved. In January, 1906, on this same circuit, there were twelve boys' day schools, with 225 pupils. A year later there were twenty schools, with over 500 pupils.

The year ended with the great revival movement augmenting week by week.



According to Bishop Harris, the Russo-Japanese War profoundly affected Japan religiously. The first effect was seen upon the court and upon the emperor and empress, who offered prayers for the triumph of their troops. The army was especially affected devotionally. The leaders of the army, the great generals, personally invoked the blessing of heaven upon their undertakings. The bishop says: "There is almost a universal welcome to Christians and to Christianity. The nation has come to recognize the great benefits already received through Christianity, and the almost-universal conviction that Christianity is a necessity, and when it becomes fully known, and enters into the life of the people, that much larger benefits will be experienced. Another result of the war is a very marked increase of attendance upon the churches and chapels and upon the Christian schools. In this connection,

also, there is a new spirit of inquiry and a readiness to hear and believe that is very unusual, and is observed in all parts of the empire. The schools for young men and young women and all Christian schools in Japan are overcrowded and the position of these schools is in every way free from any embarrassments. So greatly are they in favor that the Japanese Educational Department has taken unusual pains to render the position of these private and Christian schools entirely free from all disabilities and to create conditions wholly favorable to the prosecution of their work. The friendship of American Christians and of the Christian world during the dark hours of the nation's life more profoundly affected Japan and influenced her toward Christianity than any other thing that has occurred. The Christian churches are in a very healthy condition. There is no vast movement of multitudes seeking immediate admission into the church, but it is a steady, normal and ever-growing movement toward Christianity, as observed in the nation."

A new building for our publishing house has been erected at a cost of \$25,000. This is one of the most prominent and attractive buildings in the most important business section of the capital city of Tokyo. It shelters the only Christian Mission Press in the Japanese Empire. The printing is done in seven different languages. The institution makes its own type and does its own electrotyping, stereotyping, and binding. A new building for Chinzei College, at Nagasaki, was erected, the total cost of building and furnishing being about \$10,000. The structure is of brick and is capable of accommodating nearly 400 students. The old buildings will be used for dormitory purposes. New buildings for classes and administration at the Anglo-Japanese College at Tokyo were also finished.

A serious famine in Japan, affecting a territory covering an area of 15,000 square miles, was undergone during the early months of the year and comprised one of the outstanding features of the year's experience for the missionaries, these giving themselves unstintedly to the securing of funds and distribution of relief.

The Joint Commission of the Union of Methodism in Japan, composed of representatives of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, met in Buffalo, in July. After two days of patient and prayerful consideration articles of union were unanimously adopted and provision made for the organization of the Methodist Church of Japan. This new union church is modeled after the organization of the three uniting churches, and includes General, Annual, District, and Quarterly Conferences, with well-defined duties and powers. The General Conference will meet quadrennially and be composed of an equal number of ministerial and lay delegates. The itinerant system is preserved, and an itinerant general superintendency provided. The first General Conference was to meet in the city of Tokyo, in May, 1907, and commissioners representing the uniting churches were to be present at this gathering, to assist by counsel and consultation in the organization of the new church.

The Methodist Church in Japan will have over 12,000 members, 128 organized churches, 139 ministers, 62 Bible women, 14 boarding schools for both sexes, with 2,729 pupils; 32 day schools, with 2,713 pupils; 2 theological schools, with 53 students. The value of churches and parsonages is above \$100,000 (gold). There will be three colleges for men and 13 middle schools for young women.

In LIBERIA, at present, the secretaries of the treasury and of the interior, the postmaster-general, and the chief justice of the Supreme Court, the governor of the County of Montserrado, the collector of customs, and many other officials and representatives of the government and also some of the principal merchants are members of the Methodist Episcopal Church. The reports at the Conference held at the close of the year showed a total membership of 4,105, property valued at about \$90,000, and total collections on the field, \$12,000. Our churches at the two principal centers, Cape Palmas and Monrovia, are entirely self-supporting. The church at Monrovia not only pays all its own expenses, but also helps Bishop Scott in his work among the heathen at Krootown.

On November 16, the Rev. W. P. Dodson, the presiding elder in charge of ANGOLA, sent two preachers from Loanda to start a mission at Kalombaloka, where is the largest concentration of native population he had seen in Angola outside of Loanda. It is situated in the district of Icole and Bengo. One new station has been opened among the raw heathen in a locality called Nzengele, another among the more civilized Ambaequistas, at Nzamba. These, with Kalombaloka, give three new stations among the natives, which, with the original three, makes the number now six, with prospects for others. Famine has interfered with this native work during the year.

One of the most important events of the year in MADEIRA was the building of a chapel at Machico at a cost of \$1,500, the money being supplied partly by the Missionary Society and partly by friends through Bishop Hartzell. The chapel was opened on October 29.

There are more than 800 people in the INHAMBANE DISTRICT, East Africa, who recite the Ten Commandments, the Apostles' Creed, and the Church Catechism every Sunday, and who repeat the Lord's Prayer twice in public services daily. Dr. E. H. Richards, the missionary in charge, writes: "We will not give place to any average church in the homeland in our ability to recite all these teachings, together with eight of the best psalms of David. Whole stations can recite the Sermon on the Mount, Paul's Sermon at Athens, the last half of the fifteenth chapter of First Corinthians, and the whole of our hymn book of 200 church hymns."

One of the most encouraging features of the work in RHODESIA is the spread of missionary activities among the native tribes at some distance from the headquarters at Umtali and Old Umtali. Early in the year the Rev. Shirley D. Coffin toured widely among the native kraals, visiting 150 in all, and preaching in 135. Of the 25,000 people to whom he preached at least once, more than 20,000 had never before heard the gospel. The Rev. and Mrs. John M. Springer and the Rev. Robert Wodehouse conducted similar tours during the year, reaching many thousands of natives who never before were brought in touch with foreign Christian teachers.

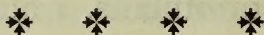
Bishop William Burt, in review of the work in Europe, says: "There have been features of special interest in connection with the European Conferences this year. In ITALY we celebrated our twenty-fifth anniversary, and it was a pleasant and profitable occasion. In SWITZERLAND we celebrated the jubilee, and it was memorable for the records of the victories won. In NORWAY also it was the jubilee year, and those present will not soon forget the manifest presence and power of the Spirit of God. At the Sunday services held in the woods there were no less than four thousand people, and many sought and found the Saviour.

"We have had many victories during the year. NORTH GERMANY CONFERENCE alone reports a net gain of 1,060, and most of this gain is in Saxony, where the persecution has been the most obstinate. The Lord has given success in HUNGARY. Last year we were looking for a hall in which to worship in Budapest. Now we have a Methodist community there of about one hundred faithful souls. We have again opened our church in Trieste, though under restrictions. There are many encouraging signs in Bulgaria.

"Nearly all the Conferences have made very decided progress in the matter of self-support, and several of them are giving very generously toward the missionary cause, both through the regular collections and by special gifts.

"In FINLAND today we enjoy full liberty, and the people are anxious to hear the Word of Life. We held the Conference this year in our Finnish church at Viborg, very near the Russian frontier. The only sign of the former tyranny was the presence of Russian soldiers. We have had quite a revival among the Germans in Southern Russia. At the Conference in Viborg we appointed the Rev. F. H. Salmi as preacher in charge at Saint Petersburg. This is the first appointment of a Methodist preacher who speaks the Russian language."

At the meeting of the General Missionary Committee in November, Bishop Burt announced that \$5,000 had been promised him for the purpose of opening a Methodist mission in FRANCE, and the General Committee gave the bishop permission to begin work in that Republic. The Rev. A. H. Lambert was accordingly sent by the bishop to Marseilles.



The work on the Atlantic coast has enjoyed a year of steady, encouraging progress, shown especially in the opening of new work and in the completion of several new churches and chapels in the established missions. At Parana, Argentina, a new building was finished and opened for public worship, free of debt. At Venada Tuerto, a new chapel, school room, and parsonage were dedicated during the year. In Bahia Blanca, which is said to be second only to Buenos Ayres among the cities of Argentina, a commodious and graceful structure was opened to the public about the end of November, the entire work from the drawing up of the contract having been accomplished

South America

since the session of the Conference in March. This church, which will accommodate between 300 and 400 people, and to which a convenient school room is attached, is said to be the only Protestant church in an area of many hundred square miles.

Reports from ARGENTINA and PARAGUAY in particular refer to new work begun during 1906. Several of the points mentioned in the annual report of the Southern District, in Argentina, appear for the first time in this year's report. At Alejandra, in the extreme northern part of the province of Santa Fe, Methodist activities were begun under most favorable auspices. In Paraguay an interesting enterprise has developed among the native peasantry of the interior, and at several points new societies have been organized during the year.

An unusual opportunity for Methodism has presented itself in BOLIVIA. A letter from the Rev. F. M. Harrington, written from La Paz, August 30, stated that the Bolivian government had offered him an annual subsidy of 15,000 Bolivian dollars for the maintenance of a high grade school in La Paz, and had offered to place this school under the control and direction of the Methodist missionaries. In addition, there was placed at the disposition of Mr. Harrington a large sum for the purpose of organizing and supplying with a faculty the government high school in Oruro, the railway center of Bolivia. Several Methodists have gone out to fill these positions. They will have unhampered opportunities outside of their hours of instruction for teaching and preaching the gospel and for winning the young people of Bolivia to the cause of evangelical Christianity.

The work in CHILE has passed out of the experimental stage. It is well established in the principal cities of the Republic, and during the past year has been spreading into the smaller towns. The missionaries report that prejudice is dying out as the people come to understand the gospel as presented by the Methodist workers. There have been many conversions during the year and consequently the conditions in the stations already occupied make enlargement almost imperative. Some stations have grown into circuits too large for the present staff to handle adequately. There are urgent calls for our workers to enter large towns varying in population from 30,000 to 40,000. Self-supporting churches have increased in number, notable among these being the church at Punta Arenas, that picturesque community on the Straits of Magellan, in the far southern part of the Republic.

The most encouraging report from PERU is that the attitude of the people toward the gospel was more friendly during the year than ever before. The greatest hindrance to the progress of evangelical Christianity in that country has been the bitter opposition of fanatics, the opposition in Lima and Huancayo having been most marked previous to 1906. The diminishing of this hindrance and the increasing respect and friendliness of the people toward the gospel have been mentioned by missionaries who have written during 1906. Another encouraging feature of the work in this Republic has been a decided increase in the contributions of the people for the advancement of the work of the church.

That there have been four conversions among Americans in our mission at PANAMA should be a matter for encouragement, as the community on the Isthmus is notable for its religious indifference. The church-going population is very small and is made up of transients. The unsettled state of affairs makes this work very difficult. More encouraging is the mission to Spanish-speaking people, with its church and educational work in the city of Panama. The fact that the English language is taught in the school has attracted many of the Spanish-speaking people to our church. The congregations have increased in size throughout the year, an encouraging feature being the large proportionate increase in the number of women attending. In one month there were nine conversions.



Splendid revivals were conducted during the year, especially in Mexico City. The revival which took place in the capital is said to have surpassed any before witnessed in the country. Perhaps its most encouraging feature was that the services were conducted almost exclusively by native leaders. Both old and young were reached and in some cases entire families were brought into the church.

Two features tend to show that the spiritual condition of Mexican Methodists is continually improving. The native pastors have been grappling successfully with Mormonism and have been prominent in the struggle for temperance and civic righteousness. The contributions of the native church were larger in 1906 than ever before, having exceeded \$100,000 Mexican.

Our large and successful educational work was vigorous and aggressive and served not only to accomplish its primary purpose, but also to win many to the religious enterprise to which it owes its existence. The school in Puebla, which began a few years ago with a dozen pupils, had on its rolls during the year some 600 students, some of whom were the children of government officials, who have come to entrust the education of their children to the care of Methodist missionaries. Our three schools in Pachuca reported about 800 children under instruction.

Board of Foreign Missions of the Methodist Episcopal Church
150 Fifth Avenue, New York